CERTAYNE LITEL TREATIES Setforth by John Veron Seruonoys, for the erudition and learnyng, of the symple & ingnorant peopell.

☞ (::) ☜

Walke not in ỳ statutes of your forfathers, kepe not their ordenaunces, & defil not your selfes w̄ their Idolles, for I am the lorde your god. But walke ī my statutys, kepe my lawys & doo them. xx chapi. of Ezechyell.

(::)

Fyrst: how we maye well & truely answer them, that aske vs, how we know the Byble and the scriptures, to be the worde of god.

ii. An exposition of all suche places of ỳ scriptures, as seme, to adscribe vnto god passiõs of mynde, and humayne lymmes.

iii. A decleratiõ how the masse crepte in fyrste into the church, and how cleane contrarye to ỳ scriptures and holy fathers yt is made a pernitious and damnable Idoll beyng a very snare and nette inuented by ỳ dynell, to catch mens soules, & now by ỳ papystes, mayntenyd vpholdẽ and defendyd to pycke pore mẽs pursis.

TO THE VORSIPFULL Mayster Wylliam Kynght Mayster of the assaye of the Kynges mayestes mīte in Southwarke, John Verō wysshyth peace, tranquilite of cōsciēce ī crease of diuī knowledg & ūderstādēg frō the heauēli father, through our lorde Jesu christ. So be it

WE are now come to ẏ, poynt of maddnes, impietie and vngodlynes, ẏ whan ẇ al reuerence, we should submyte our selfs to ẏ most holy & sacrid scripturs cōtenid ī ẏ old & newtestamēt, ẇ in maters of oure religiō, gods worshipīg, & our soulis saluatiō owght only, to haue place, to be hard & obeid We as vnfaihtfull & disobediēt childrē, not knowīg ẏ voic of our most merciful father ẏ so louīgly, in hys holy bokes, talketh ẇ vs, beyng but earthe, ashys, and duste, wyll, with all kynde of

 blasphemy

blasphemy, presume & take vpõ vs, to cal to atriall, examinatiõ and iudgment, that most holly, and euerlastyng spirite of the leuyng god, by whose instyincte and dyuine inspyration, as the blessed apostel saĩt Peter saith, the holy mẽ of god, haue setforth and wrytten the scriptures for our erudition & learnyng. For, I beseche you, to what intẽt and porpose, should we at any tyme, whan wt ꝑ playn texts of ꝑ holy Byble, our errours, & peruerse oppynions, ar vtterly ingulate confonded and ouerthrowne, aske by what argumẽts, it may be prouyd, that the Byble and the scriptures, be the worde of god, excepte we wold attempte the holy goste? Myght not men, with as good reason, aske and demaund of vs, how we konwe

that

that ther is but one true vncre-
atid, and eternall god, makere
gouernour, & lord of al thnygs?
Surely, if we doubte of the one,
by god cosequẽce we must doubt
of the other, For what knoledge
so euer, at this present tyme, we
haue of ẏ lyuyng god, that same
onely we haue by the scripturs,
lefte vnto vs for our coumfort,
that by them, we should learne
to knowe and worshipe god.
Now if we doubte of the scriptu
res, which ar cõteyned in ẏ holy
Byble, then is the knowledg of
god doubtful, and so we ar now
in a worse case. than euer the
Jues (which neuer doubtyd of
the veritee of Moyses bokes)
ware. Nowe is the hope of our
saluation, through Christ clean
taken a waye & bannished from
Christen mẽs hartes, if ẏ scrip

scriptures begyne to be doubted vpon, and to be called to a trial. For how, I praye you all, that demaunde suche questions, shal we know, that christ is come in to thys world, for the redemptiō of all man kynde? forsouthe, by the scripturs only, Christ hym selfe saynge: Serche ye ẏ scriptures, for they be they that doo testify of me. As if he shoulde sayd: Yf ye are in doubte, whether I be the true. Messias or not, euolue and reade deligētly Moyses and the prophetes, and there shall ye fynde, that I am he, in whome all nations shall be blessed. But or euer wee go any farther I wil (by ther leaue and fauore) aske them, what they do call the worde of god, & what they meane by it? I suppose none other, but that they

wyll

wyll call that the woꝛde of god, which instructith and teachyth vs, that there is but one liuing god which beyuge wout begyn=nyng and endyng dyd creat hea uen and earth, and all thynges that are conteyned therin. and at last made man in the state of innocency, which after that he was through hys owne faulte falen, and had bꝛoken the com=mandemente of god, coulde not be restoryd, sauyng onely by the sede of the woman, Jesu chꝛist, the very sonne, both e of god and man. He onely with hys deathe dyd ouer come death and with hys lyke dyd reduce and bꝛynge lyke agayne vnto vs, by whose doctryne and spꝛyrituall lyght, we beyng illumynated do loue god as a father, feare hym as a ryghtouse iudge, woꝛ

worshipe hym in kaythe, hope, charyte and innocency of lyfe, as a most holy lord. Of hym, we do loke, for a grantuyte and fre remyssion of all our sinnes. are-surrection or rysyng a gayne, of our mortall bodyes at the daye of iudgment, and for lyke euer-lastyng in the worlde to come. Thys, I thyncke, they wyl saye, is the worde of god. But the scriptures which are compzehē-dyd in the holy Byble do teache thys. Ergo by good argument, the Byble is the worde of god. And verely whosoeuer holdeth oppinion to the contrarye, he is not of god, but of the deuyl the father of lyes. The dyuell from ỳ begynnyng, as holy Ambrose saith, dyd study, labourze and endeuorze hym selfe, to inuerte, depzauate, and wraste the scrip

tures

scriptures of god, to make thē doubtfull and of no autorytye amonge men. which thynge, he dyd fryst by hym selfe, whan he dyd precypytat, and caste head-lyng our fryste parentes in to all kynde of myserye, and now at thys presente tyme, doythe most busely by hys lymmys, to the vtter subuersion, of Christs gdsspell, if suche blasphemous, questions be suffered to be demā dyd. For what they do meane ẏ so busely demaunde, such questy ons, the very blynd and ingno-raunt; may easely perceyue. If any man, beyng askyd suche a questyon, doythe parchaunce answer, that he knowithe the Byble to be the worde of god, be cause that the chyrche hathe a lowyd it: streyght ways asthou ghe they had gottē the victory

vyctorye vpon a hunderd thousand of there ennemys they exaulte & leape for ioye, sayeng: that ergo the autorytey of the churche, is aboue the scripturs. Which thyng they go aboute to confyrme by the sayeng of saynt Augustyne, Euangelio non crederem, nisi me ecclesiæ catholicæ commoueret autorytas.
that is to saye: I wolde not beleue the gosspell, excepte the autorytye of the catholyke chyrche shoulde moue me to yt. These wordes are founde in the boke, that he dyd wrytte agaynst the epystyll of an herytycke called. Manichaus. But I wold, that the meanyng of the autor were better consydered, & loked vpō And surely, it shoulde appeare, ẏ saynt Augustine dyd speake of that chyrche, which dydobtemperate,

obtemperate and obey ꝑ golpel. Therfore with Auguſte hyghe, and excellent worꝺes, he doth attrybute and aſcrybe vnto the churche not as they do falſly interprete, iudiciall autoꝛiti vpō the golſpell, but the cōmēdation therof. For it folowith in a nother place: Unto whom I haue obeyd, ſaynge: Beleue the golſpell, why ſhould I not be obedyent vnto them ſaynge: Beleue not Manicheus? Lo here, thou haſt, what commendatiō of the ſcriptures, Auguſtyne dyd receiue krome the chyrche, and how it dyd moue hym, to gyue, credence to the golſpell. Then it folowith of neſſecite, ꝑ ꝑ church dyd beleue the golſpell or ſhe cōmaūdyd or mouyd hym, to giue creadence to yt. Reade the iii. chapter of hys boke of ꝑ confeſſy

ons

cõfessiõs, & thã shal see ỹ they do most vngodli, ỹ go about by this holi mãs saiẽg, to proue ỹ ỹ auto ritie of ỹ church is aboue ỹ scrip tures, which thyng. although I myght well & sufficiẽtly proue, bothe by his sayenges, & wryt-ynges, in many & sondry places of his workes, yet because I wil not be to tedious at this time I will omyt thẽ & com to a later Doctor whiche is called John, Gerson Chãcelour of Paryse, which ded liue in ỹ yeare of our lorde M cccc. xxix. He, after ỹ he dyd proue by the true and holy scripturs ỹ ỹ prymatiue church was to be preferred vnto the church, ỹ was in hys tyme, & ỹ it was not lawfull neyther for the Bysshope of Rome, nor for the churche to alter and immu-tate the ordonances of Christe,

and

and of hys apoſtelles, as many men dyd fooliſhly & doubtingly (foꝛ theſe be his woꝛds) affirme and aſſeuere: incontenently after dyd bꝛynge in and inferre, that thys ſayeng of ſaynte Auguſtyne: I wolde not beleue the goſſpell, excepte the autoꝛytye of the catholyke churche ſhould moue me to it, owght to be ñderſtandyd of the pꝛimatiue churche, whiche is the congꝛegation of them, that dyd ſee chꝛiſt, dyd heare hym, and ware wytneſſis of all that he dyd oꝛ ſayde. This ye ſhall fynd in hys boke of the ſpirituall lyfe of the ſoule, the ſeconde leſſon, and ſeuenth coꝛrollarye. And in an other place he doythe inuerte & turne thys ſayeng: I wolde not beleue the goſſpell excepte the autoꝛytye of the churche ſhonlde moue me

to

to it, after thys maner, sayenge yt may tyght well be sayed also: I wolde not beleue the churche, excepte the autorytye of the gosspell should compel or moue me to yt, Therfore I thyncke that this place of this holy docture, wyll but slenderly helpe them, that take occasion therevpon, to preferre the autoritie of the chyrche, vnto gods word & hys scripturys. Which thing shal. more manifestly appeare, by thys my lyttell treatyse, that I haue here setforthe and intitulyd: How wee may make answere to them, that aske vs how wee knowe the Byble, to be the worde of god. In it I do brefely but with manifeste and playne textys of the scriptures confute them, that aske any suche questiones, or ẏ by the answere that
is

is made, dogather that the au-
tozytye of the chyrche, is aboue
the wozde of god and the scrip-
tures. Wherunto I haue addid
the expolition of al luche placis
of the scriptures, as leme to ad-
scribe vnto god, paſſiones of
mynde, and humayne lymmes.
Which wylbe to the lymple and
ignorant reader, a godly docu-
mente to a voyde, the groſſe he-
reſie of the Anthzopomozphits
that by the occaſion of luche pla
cys, beynge peruerſly vnderſtā-
dyd, dyd hold an oppinyō, ỳ god
in hys diuine eſſence, hath lym-
mes, as mozta l men haue. This
hereſye dyd fyzſt aryſe & ſpryng
a monge the ſolytarye perſons
oz monckes of the deſertes and
wyldernes of Syrye & Egipte
And ſo by lyttel & lyttel dyd en-
creaſe emonge them, that att
lenght

lenght there was lyke to be great shedyng of bloode forsyt. But lately I dyd chãce to read a certayne boke, setforthe by a famous clerke beynge yet a lyue wherein, he dothe go a boute to proue, that god by suche maner of speakynges and phrasys dyd of, so his merciful kindnes shew vnto mortall men, how and after what fashyon, they shoulde, make hys image symilytud and lycknes: And to corroborat this his godly sayeng, he dothe alege the xviii. chapiter of Genesys, where the lorde sayth: The clamour of the inhabytoures of Sodome and Gomore, is multiplyed etc. Therfore I wyll come downe, and see, whether they haue fulfylyd in dede the clamoure and crye whiche ys accẽded and com vp to me. And

agayne

agayne the seuenth of Exodus: I wyll extēd and stretche forth my hand vpon Egypte. To com downe, sayth he, and see, do the belong to hym, that hath feet, eyes, and handes. Moze ouer he doth bzyng the holy sayengs of the holi phzophit Dauid, whi che in the xvi. psalme sayeth: here my pzayer w̄ thyne eares And in the l. psalme. Turne a waye thy face frome my synnes. By the which sayengs (as thys man doth affyrme) god wyllith vs to make a simulachze oz lyc-kenes of hym, to ꝑ intente, that we should remembze hym the better. Is not this (I beseche you, good Christē readers) a godly doctryne? not onely con-foꝛme and agreable to the here sye of the Anthzopomozphytys, but also most consonant, to the

pernitius Idolatrye of the Gē-
tills: Oh that whan such thou-
ghts & cogitatiōs com in to our
breane, we had alwayes before
oure eyes, this sayeng of saynte
Paule: Whan they compted, thē
selfes wyse, they becam fooles,
and turnyde the glorye of the
immortall god, vnto an image,
made not only after ỹ similitud
of a mortall mane, but also of
byrdes. etc. Is not god in the
scriptures, callyd a lyon, and a
lambe: Why maye we not then,
by as good reason, fygure hym,
after the lyckenes of a lyon, and
of a lambe also: In many placis
of the olde testament, he doythe
forbydde vs to make any grauē
image or lyckenes. Fyrst in the
xx. of Exodus. Thou shalte not
make to thy selfe any grauen i-
mage etc. In ỹ sixte & xx. of Le-
uiticus

Leuiticus: ye shall not make vnto your selfs any image or lic kenes. The xx vii. of Deutero-nomye. Cursyd ys that man, ẏ makyth any caruyd, and moltē image et c. By suche and many other placys bothe of the olde & newe testa mēt, we may gather (for as Lactātius ī hys second boke of diuine institutions and rix chapiter sayeth There can be no relygyon where any lycke nes or image ys. Agayne: The sim̄lachres sayth he, or images do exclude all godlynes) that it is not the wyll of god, that any lyckenes or image for that pourpose and intent ẏ he dothe aleage(for the scripturys onely are the meanes to put vs in re-membrance of god to make vs to knowe and worshipe hym) should be amonge vs. And that

in ſuche placys, as the ſoꝛ ſayd learnyd mā dyd bꝛynge foꝛ hym ſelfe, god ſpeaketh vnto vs Anthꝛopopathos, that is to ſaye, humano moræ, after an humayne ſoꝛte and faſhyon, ſubmyttyng hym ſelfe to oure imbecillitye and wekenes, as that moſt holy doctoꝛ ſaynte Auguſtyne doeth teſtifye, in hys booke of the diuine eſſence, out of the whiche I haue tranſlatyd the expoſitione ſo the aboue reherſyd placys, to arme and fence the ſymple reader a gaynſte ſuche carnall thoughts and immaginations. ye ſhall haue farther moꝛe anexed vnto theſe a declaration how the Maſſe crepte into the church of chꝛiſtē hath bē made contrarye to ỹ ſcriptures and holy fatheres a pernitious and damnable Idoll. whiche I haue

haue thought now at this time, that the papystes do hope so earnestly to see theyr adhomynatiō vp agayne and in the same veneration that it hath ben affore, necessarye to be setforth, most sorowfully lamentyng & bewalyng in my harte, that it is yet of so manye men, agaynst theyr owne consciencys knoledge & vnderstandyng, so stykly mayntaynyd vpholden, & defendyd. Verely we do ī this matter wāt ỹ spirit of that most holi prophet Elias Which if he were emonge vs wolde surely saye: Howe longe halte ye betwen ii oppynyones? If the lorde be god, folowe hym if Baall go after hym. What I do meane by thys, all Christen harts perceaue and vnderstād But surely yt ys a meruelous and a wonderfull case, to see how

ꝑ deuell, hath craftely behaupd hym selfe in thys pageaunt and playe. yt is not vnknowen vnto all christyen men, that the sacra ment of the body and bloode of christ, was instituꝛyd of ꝑ loꝛde to put vs in remembꝛance that thꝛowgh hys death and passion we ar recõsiled vnto hys father, which at all tymes, foꝛ the loue that he beareth to hys sonne, is ready to helpe and succour vs, as hys chyldren and coheyres with hys sonne Jesu Thꝛist: Therfoꝛ whã any great plages dyd chaunce vnto the people of god foꝛ theyr synnes, oꝛ foꝛ the tryall of ther fayth e, as pestilẽc death of theyr frendes & catell vnseasonable wetheres, hunger and fampne et c. the deuell go= ynge then most craftely about, to bꝛynge them to desperation, &

to

to perſuade them, ỹ they ware cleane reiectyd caſte a waye & for ſakē of god: They ware wōt to come all to gether with mour nyng and lamentatiō confeſſig theyr ſynnes, and to arme and fenſe them ſelfs, agaynſt the tē= tations of the deuyll, which all waies dyd ſtudye, but thē moſte eſpecialli whā thei war vlagid to pluck a way frō their hartes the hope and truſte, that they had in god, throughe oure lo:de and ſauyour Jeſu chriſt, dyd receyue the pleadge of the atō= ment, which is betwene vs and god the father. Where vpon by the ſubtyll crafte of the deuyll & of hys lymmys ſo many kyn= des of maſſes dyd ſodaily ſpr̄ig ī ỹ cōgregatiō of god. As maſſes for peſtilence, for fayre weader, for death of catyll. et c. Whiche

by the byshope of rome and hys Auernalls (I should haue sayd cardynalls) ware iuuentid and excogitate, to spoyle wydowes and fatherlesse chyldrē, and to turne the goods of the poure in to theyr syngulare, and pryuat prokyte as it shall moze playn = ly appeare in thys declaration of the masse which with the a boue rehersyd treaties, I do de dycate offer and nūcupate vnto your good maysterschip, as vnto hym ẏ with all his harte, louith the wozde of god and hys holy scryptures detestith abhozrith & hatyth all vayne superstition I dolatrye and deuelysh inuētion with thys rablement, of dome ceremonyes, set forthe onely, by Sathan and hys vngodly mynisters to bannysh out frome the cōgregation of the holy saynts

that

that most wholsome sede of the soule, whiche is the gosspell of Jesu christe, whose holly & dyuine spirite do rule gouerne and guyde you with youre louynge spouse your wyfe in al affayres that ye go a boute, that what so euer ye do, may be to the glory and saluation of your soules.

Wrytten at hackeney the yeare of our lorde. M. D. xlviii the xxvi. of Maye.

If there come any vnto you, & brynge not thys doctryne, hym receyue not in to your house, neyther byde hym god spede. For he that byddyth hym, god spede, is partaker of his euell dedes ii. Epistell of John.

If Manycheus: Marcyon, Valentinus, or any of the gentyls doythe come to the, sayeng ỳ ỳ matter wherof all thynges are made was afore the creatyon: saie vnto him: In ỳ beginnig god dyd create heauē & earthe But what if he wyl not beleue ỳ scrip tures? Abhore thou hym after ỳ as furyous & madde. For he ỳ wyll not beleue ỳ creator of all thyngs, & goyth a bout to make ỳ truthe it selfe a lyar what pardon is he wor thy to haue etc

Jo Chrisostū in the ii. homily vpon Genesys.

(::)

ẏ word of god

How we may well & truly ãswer them, that aske how we know the Byble to be the word of GOD.

BE cause that many now a dayes, beynge with many-fest and playne scripturys conuictyd of errour, not onely wyll not returne, and be couertyd, but moste blasphemously speakyng agaynst the holy and sacryde scriptures, aske, how we know them, to be the worde of god? and if any Christyan man, dothe answere them, that he dothe know and beleue, that they be ẏ word of god, because ẏ the churche hath alowyd them by and by do obiecte, that ergo, it is lawfull for the churche or congregation, to set forthe traditions lawes, and articles of

our

our faith which ought wno lesse reuerence to be obseruyd, and kepte than the aboue rehersyd scriptures: I wyll here accordyng to my lytell talent, fyrste and formyst shewe what ẏ churche of Christ is. Secondarlye, whether it ys lawfull for ẏ churche, thowgh it hath a lowid and reaceyuid the canonycall scriptures, to adde any thynge vnto them, or to mynnysh any thyng frome them and so to make new lawes and statutes withoute or a gayust the scriptures? The which thyng beīg done, I truste that the blasphemy of suche persons shall be well a batyd. The churche therfore, although outwardely it ys taken, for the congregation of all them, ẏ custō=mably com together, to preach and heare the gosspell, of Iesu

christ

and also to mynyster & receyue ẏ sacramēts instytutyd by hym, whether they haue the tru faith or not: yet not wstandynge, the true churche, ys the cōgregatiō of them onely, which do beleue, truly in Jesu christ, and haue in dede hys holy spirite in them: For Paule wryttyng to ẏ Ephesyās saythe: he hath made christ aboue all thynges, the heade of the congregation, which e ys hys body and fulnesse of hym, that fyllyth all, in all thynges. And to the Corrīthyās he sayth ye are the bodye of christ & hys lymmys, euery man accordyng to hys portion. But he that beleuyth not truly in christ, can not be a member of ẏ body of christ. For he ẏ belyuith not is alredye condemnyd. And agayne. If a man abydeyth not in me, he is

cast

caſt forthe as a braunche, and is wydered, and men gather it, and caſte it into the fyer. etc.
And alſo, ſaynte Paule ſaythe: he that hathe not the ſpirite of chriſt, he is not hys. Therfore they are onely to be coumpted ỹ church, ỹ truly beleue in chriſt, and haue verely hys ſpyrytein them. To thys may be addyd ỹ ſayeng of Paule, which thus in the eppſtell to the Epheſyanes deſcrybyth the true church, and ſpouſe of chriſt ſayeng: Chriſte ſo louyd the congregation, that he gaue hym ſelfe for it, to ſanctifye it beyng clenſid in the fõtaie of water, throwgh ỹ worde to make it vnto hym ſelfe, a glorvous congregation, without, ſpotte or wrynckele, or any ſuch thyng, but that it ſhould be holi and with out blame. Alyke deſcriptiõ

deſcription of the churche ſhall ye fynde iu Eſaye the pzophyte whiche ſaythe: O Jheruſalem, cytie of the holy one, put one the clothes of thy glozye, foz the vn circumcyſed and vnclean ſhall not pzeſume any moze to goo thzough the. Wherfoze he that is wout the true fayth in Chziſt Jeſu, and hath any wrynckele of infydelytye, in hys vncircū cyſyd harte, thoughe outwardly he ſemeth, to be the chyfe mēbze of the churche yet not with, ſtandynge, he can not be a true membze of it. I confeſſe and graunte, that they that beleue truly in Chziſte, are ſubiecte to many infirmities in thys lyfe. Wher foze they haue nede to pzaye dayly: O LORD clenſe me frome my hydden ſynnes. And foz gyue vs our treſpoſſys.

Yet

Yet not wstandyng, because ẏ they beleue in Christ, they haue in christ, through fayth, remyssyon of theyr synnes, and are reputyd and comptyd in the syght of god, for Christes sake, ryght tuous, holy and irreprehensibel Therfor as thesar not for, their infirmityes, reiectyd frome the bodye of christ, which is the congregation, because that they recognyse theyr infyrmyties and beleue ẏ for Christes sake they are not imputid vnto them, and so euery daye study with ẏ helpe of the holy gooste to ouer come the deuyll, the world and the flesh. So they that hane theyr hartes vncyrcumcysed, with in fydelytye, thoughe outwardely to the world they do seme to bee enduyd with greate holynes & sanctitie, yet not with standyng

because

because that they want the true fayth in Jesu Christ, ẏ is to sai, because that they beleue not, ẏ for christes sake, they haue free remyssyon of theyr synnes, they can not be true members of the cōgregatiō. Now ye haue hard, what the true churche of Christ is. Now let vs se why we do receaue and admyt ẏ gosspelles of Mathew, Mark, Luke & John, and other canonical scriptures, but wyl not receaue ẏ gosspel of Nycodemus, Barnabas and of other suche persones. We shall well and truely answere, that we receaue ẏ aboue rehersyd, because that ẏ true and catholyck churche hath alowid and approuyd them. and agayne that wee do reiecte and refuse the other, because that the true and catholycke churche hathe dysprouyd

and reiected them. For Christe promyssyng to hys congregatiō hys continuall presence saythe: Where ii or iii. shallbe cōgregatyd and assymbled in my name, there I am in the myddeste of them. And whan he shoulde departe bodely from hys churche, he dyd saye: Lo, I wyll be with you allwayes, tyll the consūmation or ende of the worlde. ikther fore Christ ys alwayes present with hys churche: truly whan the congregation, with ꝑ spirite of christ hath iugdyd that some bokes owght to be receauyd & some to be reiectyd, thys iudgment and sentence of the true church of christ, ought to be had in no lesse reputation, owght to be no lesse estymed or regarded than yf Christ had thus decreed and instytuted hym selfe. For

Paule

Paule wrytyng of the true and faythfull congregation of god, speaketh on thys maner: The congregation is the pyller of ẏ lyuyng god, the stablyshement of the veryte and truthe, Who wold not therfore gyue credēce vnto thys true churche approuyng these iiii. bokes of the gospell, and other canonicall scriptures: What shall we saye: Not onely thys true cōgregatiō, but the hypocrytycall churche also, which in thys worlde mynglyd with the true, and hath onely ā outwarde shewe of godlynesse, dyd euer openly approue and a lowe these bokes that wee call canonycall. For in the vnyuer sall congregatiō, no man, whether he was of the fayned membres or of the true, euer doubtyd of ẏ verytye of those bokes. And

truly the commune, assent, not onely of the good and faythfull, but also of the wycked and vnfaythfull, ought to be a weyghtye, and infallible wytteneſſe, that theſe bokes are truthe and verytye. Sythe therfore that ỹ true churche, the ſpouſe of the lyuyng god, hath delyuered vnto vs theſe iiii Euangelyſtes, w̃ the other canonycall ſcryptures let vs ſo receaue them not although they were delyuered vnto vs, by mens handes, but by ỹ hand of god, & let vs obſerue and keape ſuch thynges, as are wrytten in them not as menes dreames, but as ỹ very oracles and cõmaundementes of god. What then: they wyl parchãuce ſay vnto me: yf we muſt receaue the ſcriptures, becauſe that the churche hath delyuered them vnto

vnto vs, hath not the churche autorytie, to make new decres, to chaunge the scriptures, to alter the commaundements of god, to abrogate the olde and instytute new, yea and to make also new articles, of our fayth which of nessescitye we shoulde embrace, adore, and receaue, as the very oracles and worde of god? No truly for though the autorytie of ẏ holy and apostolycall churche, is very greate, as that which hath for her head Jesu christ, the sonne of the lyuynge god, and ẏ holy goost, for her scoole master, yet not with standyng, that autorytie is not grauntid vnto the congregatiō to any lybertye agaynst ẏ word of god, but to obediēce towards god & hys scriptures. A power, I saye, is gyuen to the churche,
 but

but not so free, as many men make yt. It is circūscribyd and with holden, within certayne lymites and boundes. For as christ sayth: The holy gooste, which my father shall sende in my name, wyll teache you all thynges, and bryng all thyngs into your remembrāce, What: indyfferently all thynges, that any manes wyt can imagyne or thynck: no. But what so euer sayth he, I haue tolde vnto you. Johu xiiii. The spiryte shall not teache you thynges contrary to the gospell, which I haue preachyd vnto you, but ỹ same selfe gospell, ỹ I haue tolde you of, whyles I was yet present with you in thys world, he shall interpryete and expound vnto you. And in an other place sayth Christ: All power is gyuen me

both

bothe in heauen and in earth.
Therfore go ye, and teache all
nationes, to kepe and obserue
all thynges (not those thynges,
ẏ this or ẏ sophist shall dreame
out) but what so euer I haue cō
mādid you. For ẏ w is spokē ī ā
other palce: what so euer ye shal
bīde vpō ẏ earth shal be boūd in
heauē & what so euer ye shal lou-
se vpō ẏ earth shal be loused ī he
uē, ẏ, I saye, doth not gyue auto
ritie to ẏ cōgregatiō to make at
their owne pleasyr, of sinne righ
tuousnes, and of ryghtuousnes
sine, to cal euil good, & good euil
to make darckenes, light, & ligh
darckenes. But by thys sayēg, ẏ
gosspel of Jesuchrist, setforth by
māes mouth, is cōsecratid ī to ā
heaueuly & diuine voyce, that
we may be certifyed, that the
gosspell, which is preechyd in

ỹ church of Christ, touchyng ỹ remissiō of sines, through fayth in Jesu christ, & also touchyng ỹ damnation of synners, for their infydelytye, should none other wyse be obseruyde of vs, than if the Aungelles of heauen, or the father hym selfe, the sonne and the holy goost, had preachyd it vnto vs. That ỹ saieng of christ maye be veryfyed, which saithe: He that heareth you, heareth me, and he that dysspysyth you, dysspyseth me, and he that dispysyeth me dissprieth hym that sent me. And these thyngs doth Christ saye not because that he wolde haue all the saynges and wordes of the apostells to be taken for his. For he hath prescribyd vnto them & tawght before what they should preache, sayeng: Saye ye that the kyngdōe

of

of god is at hand. Wherfore, whosoeuer heareth of the apostellys those thynges, that they hard, and lernyd of christ, he doth not here an yearthly, but a heauenly, not mans, but gods doctryne. For that cause doyth saynt Paule wryttynge to the Galathyans saye. If we or an Aungell of heauē, should preache vnto yon an other gosspell, besydes ꝑ, which we haue preachyd vnto you let it be a cursyd. And because we should not thicke, that Paule had spoken it rashely, he repet it agayne sayeng: Euē as we hane sayd vnto you, I saye agayne: If any man dothe preache vnto you, any gosspell besydes that, which ye haue receauyd, let it be acursid. How should then the churche (w thing neyther the apostylls, nor

the

the aungelles mought do) pre-
sume to alter the scriptures, to
institute other preceptes, and
make new articles of our faith-
ys not this congregatiō renew-
id, by the worde of god: ye be
(sayth saynt Peter) renewyd,
not of mortall sede, but of im-
mortall, by the worde of the ly-
uīg god, which abidith for euer.
But the worde of god is conte-
nyd in the scriptures. How can
it be then, ỹ the churche should
haue autorytye, to chaunge the
scriptures, and fayne or inuent
a new word of god: excepte par-
chaunce she wyl turne and trāf-
forme her selfe, in to the church
of the malyngnātes. For that,
that the churche dothe approue
and alowe the scriptures, it is
done, not for any autorytie that
the congregation hath vpon the
worde

worde of god, but by the waye, of witnesse, Christ hym selfe saieng. ye that haue ben with me, frome the begynnynge shall be wytnessys vnto me. And in an other place: ye shall receaue vertu and strenght, afer that ỹ holly goost is come vpon you, & then ye shallbe wyttnessys vnto me, not onely at Iherusalem, but also throughout all Iurye, and Samarya and fynally to ỹ vtter moste borders of ỹ earth. What then, haue the wyttnessis any autorytye, to chaunge the truthe, or to adde any thyng to the truthe, or mynyshe any thīg frome it? nothyng lesse. For if they wyll be accomptyd faythfull wytnessys, they wyll kepe them selfe within the boundes and lymmytes of the knowene truthe, and so to testyfye of it ỹ

they

they shal not adde one iote vnto it, nor mynyshe one iote frome it. Sythe therfore ẏ the church dothe approue and a lowe the scriptures and the gosspell, of Jesu Christ, not for any autorite, that she hath vpon goddes worde, but muche rather by the waye of wytnesse bearyng, she may not leape ouer the enclosures or hedgys of ẏ gospell, & set forth to ẏ audience what soeuer pleasyth her in steade of gods word. For ẏ churche is no maistresse, but a seruant and a hand mayd. Paul sayeng: The churche is subiecte vnto Christ. Agayne the scriptures, is as if it were a seale, wherin the image and effygure of oure lorde Jesu Christ, is grauen for the scriptures ar onely ẏ meanes, wherby we may thorough fayth, as if

it

it were face to face, knowe our sauiour Jesu christ. as he sayth him selfe. Serche the scriptures for they be they, that testifye of me, And in an other place so it is wrytten, and so it be houyd, Christ to suffer, on ẏ thrid daye to aryse frome deathe and that pēaunce and remissiō of sinnes should be preachyd in his name emong all nations. Now as a true seruant, doth knowe the seale of hys master, and can dyscerne the true seale frome a false, and conterfayet seale: so dothe the churche approue the true scripturs, which is ẏ seale of Christ, and reproue the false doctryne, which is the seale of Antichrist. But who wolde bee so madde to saye, that a seruant may chaung & alter his maisteres seale and conterfayt a newe

because

because that he knowith adiffe-
rence betwene the true seale &
the false? Muche more madde
and out of theyr wyttys ar they
that do openly affirme, that the
churche maye alter the scriptu-
res, set forthe new preceptes, &
make new articles of our fayth
be cause that it gyuith sentēce
and iudgmēt, betwene the true
and false doctrine. Ys not this
to alter and channge the voyce
of ẏ true shepherde Jesu christ?
Many more placys out of the
scriptures, I myght here brīge
to cōfyrme thys article, excepte
I should kepe them tyll an o-
ther season, whan wyth ẏ leaue
of god, I shall more at large
dyspute of this matter.
NOW haue I shewyd what
the true churche of Christe is,
and how we konwe and beleue
that

that ꝑ holy and sacryd Bybles be the worde of god, because ꝑ ꝑ holy and catholycke churche hath alowyd and approuyd thē And yet neuer the lesse how it is not lawfull for ꝑ cōgregatiō to alter one iote of ꝑ scriptures, and word of god: Except thei wyll applye vnto the churche, that blasphemous sayeng of the kynge of Babylone: I wyl ascēd in to heauen, and set my seate a boue ꝑ starres of ꝑ liuīg god, I wyl clymbe vp a boue ꝑ height of ꝑ cloudes & be lyke vnto the hyghest. Let vs therfore remē bre ꝑ we ar mē, not autores but witnessis of the scriptures, not hedes but mēbrs of ꝑ church not mastres but ministers & seruā-tes of our lord iesu christ. Let vs ēbrace w̄ both arms this wholsō doctrīe let vs receaue these pre-cepts, & cōmāndētes of ꝑ liuing

liuing god, and be obedyente vnto that faithe, that hathe ben prescribyd and taught, by ỹ prophetes and the apostells, reiectyng and excomunicating, all mens doctryne inuẽtions and dreames and so we shall obteyne saluation through our lorde Jesu christ.

To whome with ỹ father & the holi goost be praise glory & honor for euer.

So be it

(::)

The father hath how the places of the scriptures, that seme to ascribe vnto god humayne passions and lymmes ought to be vnderstandyd, a doctrine wholsome to auoyde the grosse heresy of the Anthropomorphytis.

**
*

When we do read anywhere ī ỹ scriptures that god is subiecte to passiones, or that he hath humayne lymmis, as a head, heares, eyes, and suche lyke, it ought not to be vnderstādyd carnally, & after ỹ hystorye of the letter (as the Jues and many heretickes do, which takeing al thīgs carnally, do thīcke that god is bothe corporall and locall, that is to saye, ỹ he hath bothe a body, and is also cōteuid within a certayne, and circumscribyd place) But all thinges

Di. thus

thus spoken, must be spiritually vnderstandid, and cõfessyd: For whosoeuer beleuyth ỹ god hathe humayne lymmis, or that he is subiecte to any motiõs affectes or passions of mynde, after an humayne sorte, or as a man is, he wout doubte forgeth in his mynde, and his harte, Idolles.

Therfore by the heade of god we ought to vnderstand, ỹ very same selfe essence or beynge, of his diuine godheade, which precedith, or was before all thynges, and vnto whom al thynges are subiecte.

By the heares of his heade we must vnderstande his holly aungells or vnyuersally all his electes and chosẽ. Wherfore Daniell in the vii. chapi saythe:

I

I loked till the seates ware pre
pared, and tyll ỳ olde agyd sat
hym downe, hys clothyng was
as whit, as snowe, the heares of
his head lyke ỳ pure wolle. For
what so euer is signified by hys
whyt clothyng, that same thing
is signyfied by the heares of his
heade, ỳ is to say his holy aun=
gelles, and ỳ companye, or mul=
titude of his holi electes, which
are whytyd in the blood of the
immaculate Lambe.

Yt is sayed that god hathe
eyes, because that he seethe
all thynges, and ỳ nothing
is hydden frome hym, in whose
syght, as the apostelles saythe=
no maner of creature, is inui=
sible. Heb. iiii. For all are open
and manifest to his eyes. Other
wyse ỳ eyes of ỳ lord do singnify

his gracious loking, as we haue ī ẏ psalmeis. The eyes of ẏ lorde are vpon ẏ rightuous. And som tymes the eyes of ẏ lord ar takē for his cōmādemēts wherby ẏ light of knowledg is ministred vnto vs, as it is wrten the xviii psa. The cōmādemēt of ẏ lord is lightsōe, giuīg lyght ūto ẏ eies.

The eye lydds of the lord are taken eyther for his hyddē and incomprehēsible iudgmentes, or for the spirituall vnderstandynge of his holly and sacryd bokes. Wherof it is written in ẏ psalmys: hys eye lydds do examyne, that is to say, trye & proue the sonnes of men.

Yt is sayd ẏ god hathe ears be cause he hearith all thīges, and that nothyng can be kepte in silence frome hym i.

cha

chapiter of wysdome: The eare of heauen heareth all thynges.

The nostrells of the lorde, ar taken for his inspiration into the hartes of the faithfull as we haue in the seconde boke of the kynges and xvii. cha Smoke went vp from his nostrelles, that is to saye, a lachrymouse and weppyng compunctiō of the penitent persone, through his inspiration and mouyng.

The face of god, is vnto men the knowledge of hys deitie or god heade 79 psalme. O Lorde shewe thy face vnto vs, & we shall be sauyd, that is to saie giue vnto vs thi knowleg. This knowledge by the sonne of the liuing god, was in ỹ later dayes brought vnto men. Otherwyse

the face of god dothe signyfye ẏ inuysible essence, of the diuinytye and godhead of the sonne of god, Wherfore, he hym selfe answeryng, by the aungell vnto Moyses dyd in ẏ xxxiii. of Exo saye: Thou shalt see my back, but my face thou cãst not see. as though he should say thou shalt in ẏ later daies see myne incarnatiõ, but thou shalt not be able to see my god head.

The mouthe of god, is the sonne of god the father, ẏ is to saye: Christ our lord of whome Jeremy in the fyrste chapiter: of his lamentations. in the per sone of ẏ Jues dothe saye: because that we haue prouokyd the mouthe of the lorde to wrath. Otherwyse ẏ mouthe of ẏ lord is taken for his worde and commaundement, viii. cha

of

of Esaye. The mouthe of ỹ lorde hathe spoken it.

The worde of god is ỹ sonne of god the father, by whom all thynges ware made as we haue in the psalmes: by the worde of god the heauenes war stablyshed. Agayne: he hath sẽt hys worde and healed them.

The tonge of god doth mistycally signifye the spiritee, by whome, god the father, dothe opẽ vnto men his secretes wherfore he saithe in the xliiii. psalme: My tonge is the penne of a redy wrytter.

By the lyppes of the lorde, the concordaunce of bothe the testamentes, is vnderstandyd of the which ii testamentes

it is wrytten, in the xvi. of the prouerbys: diuination or prophecy is in lyppes. et c.

The arme of god the father, is taken for his only begotten sonne, of whome Jeremyas in the xxxii. cha speakith after this maner: & now, thou my lorde god, w hast brought out thy people frome the lande of Egypte, with a stronge hand and streytchyd forth arme. The sonne of god the father is therfore callyd his arme because ꝑ all the electis are vpholden and mayteyned by hym.

The ryght hand of god the father, is taken for his onely begotten sonne, of whome in the personne of the man, ꝑ he had assumptyd & taken vpon hym

him, as it is wrytten in ỹ ſpalm The ryght hãd of the lord hathe done vertu, the ryght hand of ỹ lord hathe exaltyd me. Otherwyſe the ryght hand of the lord ſignifyeth the glory of ỹ father that is to ſaye, euerlaſtyng beatitude or bleſſed fulnyſſe. 109 pſalme Set on my ryght hand The ryght hand of god is alſo taken, for all the choſen creatures, as by the lefte hand we doo vnderſtand all reprobate creaturys. as diuells and vngodly folkes.

The hand of god the father, is taken for the ſonne, becauſe that by hym all thigs ware made. Otherwyſe by the hand of god, his power is vnderſtãdyd, of the which power, it is wrytten, in the xviii. of Je-

Jeremy: as the claye, is in the hand, of ỳ potter, so ye, O house of Jsraell, ar ī my hād, Thirdly the hand of the lorde is taken for his scourg .i. cha of Sopho. And I wyll stretche forthe my hand vpon Jurye and Jerusalem. Agayne. Job. xix. chapiter The hand of the lord hath touchyd me.

The kynger of god, singularly, is taken for the holi spiryte by whome ỳ law was wrytten in the ii. stony tables in the mounte Synay Luck xi. if I do caste out dyuells with ỳ kynger of god.

But ỳ kyngers of god, in ỳ plurall number do be token the holly prophetys, by whom the

the spirite with his inspiration dyd wryte the bokes of the law and the prophetes. viii. psalme I shall see thy heauens, the worz kes of thy fyngers By the hea= uenes, we do vnderstande the bokes of the lawe and of the prophetys, by the fyngers, the holy prophetes.

The image of the in vysible father, is his onely begot= ten sonne. The apostyll in the fyrste chapitir. to the Collo= lensys: which is ꝑ image of the inuisible god.

The hart of god ꝑ father, doth be token the secret of hys mysticall wysdome, as we haue in the xliiii. psalme: My harte hathe endytyd a good matter.

it

Yt is sayde that god hathe wynges, because that he, as tenderly, and as louynly as a byrde, doth he gather vnder hys protection and defense hys electys and cholen, as it it were chyckens, broodynge and fosterynge them, as we haue in the psalmes: defende and kepe me, vnder the shadowe of thy wynges.

Yt is sayde that god hathe shoulderes, because that he doth he beare vs, his weake membres patiētly, as if it were vpon his shoulders, protecting and defending vs 90 psalme: he shall shadow ȳ, w̄ his shoulders, and vnder hys wynges, thou shalte put thyne hope.

The belly or wombe of God, wher of it is spoken in the 109 psalme, is takē for the secrete

secrete origyne of his substance or of his diuine knoledg. Other wyse it doth signifye hys incomprehensible & hydden iudgmēts

The back of the sonne of god, is taken for his īcarnatiō, xxxiii. of Exodus. Thou shalte see my bake.

The fete of god ar ꝑ stablisshment of his vertu & power, because that he is present in all placis, and that al thīgs are vnder him. Esaye lxvi: heauen is my seate et c. Otherwyse as by ꝑ head his diuinite, so by ꝑ fete, his manhode is signyfyed viii. psalme: Thou hast put all thīgs vnder his fete, shepe & oxē Agayne by the fete of oure lord Jesu christ, his holy preacheres are signifyed. as we haue in

Deute

Deutero. They that approche & come nygh to his fete shall receaue of his doctryne.

The clothyng of the sonne of god, is other whylles takē, for his flesche, ỹ was assumtyd of his godhead. Esaey xxxvi Who his he that cometh frome. Edome with embroid clothing of Bokra. Agayne his clothigs ar taken for his holy congregatiō, which through faith & loue, is conioined with hym.

By the vpper garment or clok of god, the fore sayd church is ryght well vnderstandyd xlvi. Genesys: he shall washe in wyne hys stole (that is to saye: his owne flesche, in the bloode of hys passion) and hys vpper garment, in the vyne grape that is wyt

wit, is churche.

The calciamẽtes or shone of god, do mystically signyfye his incarnation, which he dyd vouchesafe to assume, and take of the mortalytie of mankynde lix. psalme I wyll extend and stretch forthe my shone to Idumea, that is to saye: I wyl declare myne incarnation to ỹ people of the gentilles.

The goyngs of the lorde, do signifye the commynge of the sonne of god in to the world, and hys returnyng agaī vnto hys father, the lxvii. psalm Thy goyngs O god, dyd seme vnto me, the going of my god, which is in the holy place.

Yt is sayd ỹ god dyd ascend vp, whan the sonne of god dyd carye vp in to heauen,

as

as captyne the flesche, that he had assumptyd and taken of vs. lxvi psalm. he ascendyd vp, on hyghe, and dyd leade captiuitye with hym captyne.

Yt is read ỹ god hydyth hys face, whan he dothe hydde and cleane withdrawe his knowledge from certayne vngodly persones, accordynge to theyr demerytes & deseruings as we do se nowaldaye fulfyllyd emonge the Jues.

Vt esaye ỹ god shewith his face, whan with hys gracious lokyng he dothe insinuatte hym selfe by a secrete inspiration, in to the hartes, of the faythfull and dothe pour in to theyr myndes hys loue

we

We saye that god setith, not that he doth set after an humayne sorte or as a man doth, but that he puyssantly reigneth ouer all reasonable creatures (which rule & gouernance is betokenyd by his setynge) xl vi. psalme. The lord shal reigne ouer al nations, god setith vpō his holy seate. We saye also that god setith vpō cherubin, which is expoundyd: plenytude or fulnesse of science, knowledge and vnderstanding, or elles multitude, wherby his holy aungells are singnyfied or the soulis, of spiritual persones, in the which god doth inuisible reigne, gouerne and rule. For he setith in thē that are fule of knowledge and loue. Prouerbya. The soule of the rightuous is the seate of wysdome.

VUe do read that god doth descende, and come downe in to this world, whan at any tyme he doth worke some new, and vnderfull thynge w was not before, as whan the sonne of god came downe, and dyd take very fleshe, of ẏ vyrgīe Mary for oure redemption. Of whose comyng downe, we haue in the xvii psalme: he dyd bowe downe the heauenes and came downe and darkenesse was vnder his fete. he dyd bowe downe the heauens. For before his comynge, he dyd sende his aungelles messangeres and prophetes to declare vnto men his comīge There was darkenesse vnder his fete, because that vngodly men, beynge excecatyd and blīdyd with theyr owne malyce could not vnderstand nor know

his

his incarnation, nor yet at this tyme can.

VVE saye ẏ god standyth, whan he doth staye beare vp and susteine the weake, tyll amendemēt of lyfe through hym, do come. Abac iii. he stode and measurith the yearthe and dyd louse the nations, that is to saye: he dyd stande to helpe and lousyd them, that dyd beleue in hym, frome the bounds of their synnes.

Yt is sayde that god passithe forthe, whan he departeth frome the hartes of certaīe persones for theyr infydelytye, and passith forthe to other. as frome the Jues to the gentyllis and frome the herytickes to thē that are of rygbt opinion and

iudgmēt which thig he is wont to do, not locally or visybly but inuisibly, accordīg to his secret and ryghtuous iudgment.

VUE saye ỹ god walketh, not that he goeth vp and down from place to place which thyng to beleue, is vngodly, but hys walkyng is to delyte in the hartes of the sayntes as it is wrytten: I wyl inhabyt & walke in them, I wyll be their god, Or elles god dot he walke, when he goythe frome place, to place, in his preacheres.

GOD doth speake, when he dothe inuysibly with out any sound of voyce or another noyse inspire in to the hartes and myndes of the sayntes, his wyll, and ryght vnder stan-

dyng

vnderstandyng of scriptures & word, or whan he dothe reuele thynges to come vnto his holy prophetes, whiche speakyng of god is taken thre wayes. fyrste by a subiecte creature, as whan he dyd appeare to Moyses in ỹ fyry bushe, to Abraham Isacke and Jacob and other holy men, to whome it pleasyd hym, to appeare in his aungells. Secondely in dreames, as to Jacobe, zacharye the prophete, and to Josephe the husband of Mary to whom he did reuele his secretes Thyrdly whã he neyther by visible creature nor by dreame, but only w a secret inspiration touchyng the hartes of hys saintes, dothe make them to speke as we do reade in the bokes of the prophetes, where the prophetes them selfs beig sodaynly

inſpired with the holy gooſt. do crye out ſayng: The lord ſayeth this,

VUE ſaye that god ſeeth, whan he dothe approue any good actys, as wee haue in Geneſis: God dyd ſee all thynges that he hathe done and they ware very good, that is to ſaye: vnto them that haue vnderſtandyd, he dyd ſhew that they be good, Otherwyſe he doth ſee, whan he doth reproue ỹ euel factes of men, as we haue in the lix chapiter of Eſaye: The lord dyd ſee and it dyd appeare euyll in his ſight or ī his eyes. Thyrdely he ſeeth, whan he maketh vs to ſe, and to know us. pſalme: proue me, O lorde and ſee my harte. Agayne: See if the waye of vnryghtouſnes

is

is in me.

VUE saye ỳ god knoweth, whan he maketh vs to know, as he sayeth hym selfe to Abraham xxii. chapyter of Genesis. Now I know ỳ thou fearyste the lorde. For he that knowethe all thynges before they bedone, doth not by proces of tyme come to knoledg, as mẽ do, but by his examynation tri all, and proue, he maketh men to know them selfes which before, knew not what they ware as we haue in the xiii. of Deute. That I may know and proue, whether they kepe my comaundementes or not.

Yt is sayde that god dothe not know, whan he dothe reproue certayne wyckyd

and reprobate persons. Lucke. xiii. I knowe not frome whence ye are, go ye frome me, ỹ worcke iniquitie.

WE saye that god is full of zeale, whan he dothe chastyse, punish and scourge them, whom he wyl not haue to perysshe, and by scourgynge dothe bryng them agayne vnto hym Or ellys we saye, that is full of zeale, because that he sufferith no synne vnpunnished.

WE saye that god is angrie, (not ỹ he be subiecte to any passyon of mynde, which is vnpossible) whan he taketh iust vengeance vpon vngodly synneres, which iuste vẽgeaunce, is callyd the wrathe & furye of god.

it

Yt is sayde that god repen-
tithe, not that he after an
humayne sorte repentyth
hym selfe, of any thyng that he
hathe done before. For how cãe
he that knowyth all thynges,
before they bedone, repente of
any thynge, that he hath done
affore? But the repentaunce of
god, is to chaunge the thynges,
that he hath appoyntyd decreed
and determinid, or to chaunge
the good, that he hath begonne,
into euyll, or the euyl in to good
as we reade of Saule, that god
dyd repente, because that he
made hym king. And this mu-
tation of good in to euyl, and of
euyll in to good, which is done
by his secret & ryghtuous iudg-
ment, eyther accordynge to the
rygour of his iustyce, or accor-
dyng to his mercy, is callyd the

taunce of god

Yt is sayde ỹ god repentythe not whan he dothe in no wyse chaunge or alter the thynges that he appoyntyd decreed and determyned. psalme. The lorde hathe swore, and he shall not repẽt, thou art a preest for euer after the order of Melchysedeche. The sonne of god was a preeste, not after his dyuyne god head but after his humanytye, in the which through hys passion and deathe, he dyd offer hym selfe a swet sacrifice vnto god the father beyng bothe the preeste and the sacrifyce.

Yt is sayd ỹ god forgetethe whan he sheweth no mercy vpon vngodly synneres, which

which is not done for any cruel ty, that is in god, but accordīge to hys secrete and ryghtuous iudgmente.

VVHen we doo reade that god dothe harden and indurate ỳ hartes of certaīe persōes, as it wryttē is of Pharao, we ought not to vnderstāde ỳ god almyghty dothe throughe his power, hardene theyr hartes which is vngodly to beleue, but that god, accordyng to theyr deseruynges, or for theyr demerytes dothe not take a waye, the hardenes of ther hartes, which they nourryshe, with doynge & perpertyng euyll, as thowghe he shoulde endurate them, because that he sufferythe them to bee enduratyd.

whan

VVHan we read that god, sleapyth, it is to be vnder=standid of the onely begotē sonne of god ẅ vouchaffe to dye for vs in the flesche, whose death was ryght well callyd a swete sleape. Otherwise god sleapith whan faythe in the prosperytye of this worlde sleapythe in the hartes of the faythfull, Thys sleappynge dyd oure sauyoure syngnyfie in the iiii. of Mathew whan he dyd sleape in the shype Or elles god is a sleape, whā in afflyction and trouble, he doth dysferre to healpe and succoure hys electis and chosen, ꝑ xliiii. psalme: Aryse, O lorde why art thou a sleape.

VVE saye that god dothe watche whan he shewethe hym selfe readye to defend his

hys electys and to take venge=
aunce vpon his enemyes.

ALL theſe foꝛe ſayde thyngs and other like, which wee, fynde of god in the holy ſcriptures, oughte not to be ta=ken after the lytterall ſenſe. but myſtycally. Foꝛ almyghtye god in the eſſence of hys dyuynytye is a ſpiryte without a body and humayne lymmes. Wherfoꝛe he muſte be ſeene, not with the eies of the fleſhe, but with the eyes, of the harte. Bleſſed by they, ꝑ haue a cleane harte foꝛ thei ſhal ſee god. To ſee god is to beleue right in him & to loue him with al thy harte. Graunt vs O loꝛd a pure harte that we may ſe the. to whome with the ſonne and ꝑ holy goſt be prayſe gloꝛy and honour foꝛ euer So be it

How the Masse dyd crepe in to the churche of Christ, and how clean cōtrary to the scriptures and auncient fatheres, it is made a damnable Idoll, beeng a very snare and nete inuented of the deuell to catche mēs soulys, muyn teyned now, defendyd and vp, holden by the papystes, to pycke pouer menes pursys.

(::)

ALthough this word MISSA. Masse, is not found in the holy and sacryd scriptures, with oute the autorite of the which, we christē owght to admyte nothynge, touchyng our relygyon, yet sith ẏ by longe custome, it hath take suche a rote in the hartes of the symple and ingnorante people, that it can not easely be plucked a waye I wyll declare whereof it is deryuyd, what it syguified

and

and how in the olde time it was vsyd, wherby all Christen men shal se & yeaue ȳ thei are vtterly blyndyd, and deceauyd, that now a daies do vse that kynd of Masse, which to the greate hynderaunce of goddes worde and itolerable blaspheni agaist that onely sacrysyce ones for euer offered in the alter of the crosse ys yet by ȳ papystes mayntayned, in the churche of GOD.

MISSA

THYS worde missa as wee doo reade in auncyent autoures is deryuyd of a verb which in latin is called mytto: mittis, that betokenyth to send. For as a certain autor namyd Epiphanius doth wryte. At the begynnynge of Chrysten relygion, whan they that receyuyd the doctrine of Christ, should cõe together, to offer theyr praieres and sacrifyces of thanckes gyuynge vnto god, to heare goddes word and to receaue together with a charytable vnytie the sacramente, of the bodye and blood of christ, euery man accordyng to his abilytie, was wonte to sende a presente or a gyfte which gyfts

and

and presents, beynge sent after this maner by ỹ kaythfull, ware callyd, Missa, that is to saye, offerynges, or gyftes, sente by the kaythfull beleueres, to distrybute, emonge the poure and neady memberes of Christe. But how, by processe of tyme, it hath ben by couetouse persons, altered and at lenght turnyde to detestable idolatry, all men, in whome is any sparcle of godlynesse & diuine vnderstanding, do the playnely see. But now, we wyll come to the partes of it, & shewe how euery thyng, hathe ben by couetouse, ignorance, deprauatyd. For now besydes, the deuelyshe Idolatrye, it is made a snare or nette to drawe money, oute of symple mennes pursys.

INTROITVS

Albertus magnus & Wyl-
liam Durand with other,
many newe wrytteres, ẅ
haue enhaunsid and made the
Bysshope of Rome that fleshely
idolle, a god, do wryte that Ce-
lestinus bysshope of rome dyd,
ordeyn, that the introite should
be songe in the congregation.
But John Chrysostome in his,
homiles vpō ỹ xi. of Mathew, te
stifiethe ỹ i his time, thei ware
wōt to sig whol psalms, out of ỹ
psalter of dauyd, in theyr vul-
gare tonge, whyles that the con
gregation was comynge toge-
ther. This custome was trans-
latid fyrste frome the churches
of Asia, & Grecya in to ỹ church
of rome, as they saye, by the fore
sayd Celestynus in the yeare of
oure lorde, foure hunderd, xxvi.

and

and it is callyd, Introitus, the introite, of this verbe, introeo introis, which betokeneth to come in, because that in the co-mynge in of the people, into the holy temple, appoynted onely, for the preaching of gods word, and ministeryng of the sacramē tes that Christ hathe institutid and ordoned, suche godly psal-mes, to the greate comforte and edyfyeng of the whole congrega tion, ware longe. Which thinge if it were now a dayes vsyd, in ỹ commune vulgare tonge would styrre and moue greatly the mī des of the symple and ingnorāt people to godli deuotion to loue prayse, and laude god. But now to ỹ great hynderāce of christen godlynesse, we haue whan the ỹ people is alredye assembleyd to-gether. a verse or ii oute of the

psalter, or for lacke of it out of the legend Aure, song after such a fashion, beside ý, it is songe in a forein and straunge tonge, that all men, whiche haue any reason, are wery, or euer halfe of it be done.

Confiteor

whan al the people of god, was come together, for the same self pourpose, that I haue shewyde affore, they did al, fall vpō their knees, knoledgyng them selfes to be abhominable sinners, and with the minister, confessynge, them selfes vnto god after this maner.

O almyghty god, and mercifull father, we here acknoledg, confese, & recōgnyse, that we as most vngodly wicked

wyckyd and detestable synners haue greuously transgressyde, thy holly, commaundementes, not onely in thoughts and wordes, but also moste vngodly in factys & dedes. Wherfore thou, moste swete Jesu, sonne of the lyuyng god, which with thy passyō and death haste ouercomyd the world, and all the prynces therof & now after thy victorius tryūph setist at ỹ ryght hād of god ỹ father, beīg a sur patrō aduocat, mediatour & īterceſſour of all them ỹ vnfaynedly flie vnto the, haue mercy vpon vs, mysserable synneres, that thy moste holly and sacryde bloode be not shed in vayn for vs, but ỹ thou vouchsaue to fede our soulys, with thy precious bodie, & with thy blood to quickene our spirites, that we dayly encrea

encreasynge in faythe loue and charytie, and other godly vertues, maye be worthy membres of thy mysticall body whiche is the church. This was their cõfiteor, or confession, for suche beggerli detestable and blasphemouse confession, which at the institution of one Pontianus, is now vsyd in theyr cursyd sacrifyce of the masse (in ỹ which confession, they moste vngodly, make the creaturs of god equal with the onely begotten sonne, of the liuynge father, that onely medyator of god and man) was not then knowen, nor could be admyttyd.

Kyrieeleison.

THis songe or prayer of kyrieleison was adscribed to Sylvester bysshope of Rom But suerely it was borowyd of

the

Greckes, which by and by after theyr generall confession ware wonte with one voyce, to saye: kyrieeleison, that is to saye: Lord haue mercy vpon vs Christe haue mercy vpon vs, etc but this was done in theyr mother tong and with greate humility and holynes, to obtayne forgiuenesse of theyr sines, that they had confessyd openly. How it is now vsyd, euery soule dothe know.

Gloryain excelsis.

This hymē, gloria in excelsis, glorye be in the heyght, begon by ỹ āugel, as we haue in Luc, is adscribto Simachus byshope of Rome. But the histo-ryes do testyfye, that Hylarius Byshope of the pyctanians did

make it. For whan the vngodly, oppiniō of that most detestable herytycke Arrius, was fearyde of all godly byshopes, both in the east and the west: Hilarius to fence and arme his churche a gaynste this pestilente herelye, dyd make this hymne to ȳ prai se of our sauiour Jesu Christe, whome the Arrians, did blasph eme, sayeng that he was lesse than the father, and cauſid it to be songe alwayes, whan the peo ple came together to the cōmu nyon. Simachus therfore imi tatyng hylarius, dyd institute that it ſhould be ſong ī ȳ church of Rome, to vtterly extirpate, and banisshe a waye, the herelye of Arrius. Now it is ſo ſōg that the people knowith not, why nor wherfore it is vſyd There fore we maye well compare our

papistes

papistes to apes, For as ỳ apes do imitate & folowe or rather, conterfayte the actys of men, wherby thei are, of many, for theyr owne pleasure and pastim muche made of: so these vngodly hipocrites, do vsurpe, shadow and conterfayt, the godly auncient customes of the primitiue churche and of the holly fatheres, to clooke their owne hipocrisye, abhomynation, and Idolotrye, that thus they may allure and win the myndes of the symple and ignorant people And al is to get money and liue lyke lordes.

Dominus vobiscum.

IN these holy & sacryd misteryes, the bishope or minister was wont to salute ỳ people, sainge. The lordy be with you

therby to make them attentynes, also to warne and monishe them, that this sacrifice of thãckes geuinge, owght to be offered with a mutuall loue, charytye, concorde and vnitie. Therfore the people declaryng their, mutuall vnitie loue, and concorde, dyd answere: And with the spirite. This maner of saluting, and resalutinge agayne is takē oute of the olde testament ỹ vi. of Juges & out of the epestel to. Timothye. Oh that we myght haue all thynges after the auncient custome.

Collecte.

SOme men do affyrme that Gelasius, and Gregorypus, war autours of the prayers, whiche ar callyd collectis. But any lernyd man, maye see that this

this word collecta, collecte doth come of a verbe, which in latin is called, colligo, colligis, that betokeneth to gather, & it was thus callyd because that almis-dis ware gathered i the churche for the poure, vpon this thynge reade Tertulliam in his boke, intitulyd Apologeticus. For they that saye, that they are callyd collectis, because, that the preeste, dothe offer vp the prayers of the people, beynge altogether gathered in one, ar. deceued for ỹ aungel oneli of whom mention is made in the apocalypse, whiche is oure sauioure Jesus Christ dothe offer vp our prayeres to god the father, and causith them to be hard.

Epistola,

Yt is vncertayne, who dyd ordone ỹ the epystil should be read. Some mẽ adscrib it to Thelesphorus, read Tertullian, in his Apologeticall, boke. Some agayne do adscrib this custome of readyng the epystell affore that ỹ people should go to the communiõ, to Hierom because, I thyncke that he dyd, diuise ỹ same order, which now a dayes is obseruyd I wil shew the ryghte institution, whan I come to the gospell,

Graduale.

THE grayle, which in latin is callyd graduale, hathe his name, of this worde gradus which betokeneth a steare. For whan the Bysshope or minister, that he myght be seen

and

and harde of all the whole congregation, dyd ascende vp into any hyghe place or pulpyt, to preache the gospel, In ỹ meanseason the people dyd with one voyce, call vnto god for grace, bothe that he myght the more lyuely preach Christ vnto them & that they also mowghte, with profytte vtilytye & fruite heare hym.

Allelurya

ALlelnia was borowyde of the Hebrues, and it dothe signyfie, prayse ye the lord and was then vsyd to be songe, after that the minister hathe made an ende. Wherby it was signifyed that the people bathe gladly and with a ioifull harte receauyd the glade tydynges of the

the gospell set forthe by the bys-
shope or minister. Therfore lett
them be ashamyd, which do ad-
scribe such godly thynges, now
by the peruerse hipocrysye of ỹ
papystes, vtterly peruertid to
Gregorius, and Gelasius, Bys-
shopes, of Rome. For many yea
res afore, such godly and whol-
some custome was vsyd in the
congregation of Christ.

Tractatus.

THE tracte, which in latin
is callyd tractatus, is de-
riuid of this verbe tracto,
tas, ỹ betokeneth to entretate,
vpon, because, ỹ then, ỹ scriptu-
res ware moste chefly, afore ỹ
the people, should come to the
communion entreatyd vpon,
handeled and expoundyd, as
holy

holy Ambrose dothe testyfye But now all such godly thyngs ar, turnyd, in to a furious and madde roasingand belowynge here of the sequentes I wyl say nothynge because that it is a new inuentyon of superstious & vngodly persones, which inuentid and now do inuente all that they can, to let the gosspell. For who dothe not see that this rablement of dome ceremonyes, was excogitat and founde, to exclude and banyshe, out, the holy and sacryd scriptures wowght onely to haue place in ye congregation of Christ.

Euangelium.

IN the primitiue churche, because that many of the Iues, forsakīg the Sinagoge ware turnid.

turnyd to chryst, euery daye, after their custome & example, the prophetes ware read in the cõgregation. But after that the Synagoge begane to swarne a waye and to rebell agaynste Chryst, the gētylles embracing the kyngdome of god, then begannethey, in the congregatyō to reade and expounde the gosspelles and epystelles. Whiche thinge was done as soone as ỹ new testament, whiche conteyneth the iiii. Euangelystes, the Actis the epystelles and the Apocalypse, was wrytten and autoryzed by the true churche and spouse of chryste, but in the meane seasō, the olde testamēte was not dyspysed or layed a syde For the new testament (w thynge, they knew ryghte well) dothe expounde the old, and the olde

olde dothe shadow and conteyn the newe. Now we haue but a peece or percyll of it, which is so reade, that ỳ people is neuer the better. And manitimes thei that reade it, can not tell what they do reade. Where as it is the cheyfe thynge, where for the people comythe to the churchis, as sainte Augustine doth wytnesse, that there they might learne how to liue, and behaue them selfes at home. GOD graũt ỳ ỳ gyfte of prophecye, ỳ is to saye of expoundynge the scriptures, maybe had agayne in estimation, as it hathe ben in ỳ olde tim, and that such dreggis of dome and bayne ceremonyes, maye once be rotyd and extyrpatid. They do adscribe ỳ redīg of the gospel, as it is vsid now throughout all the yeare,

vnto Damaſus, and that as I thincke, becauſe that Heirome, at his inſtance dyd tranſlate ẏ new teſtament out of greke in to latin. Which tranſlation is loſt: For this, ẏ is now attributyd vnto hym, is not hys, as ye ſhall ſee in the commentaryes, that he hath wryten vpō Math in the ſyxte, and xvi. chapiter.

Credo in bunum dcum

MAny men do attrybute ẏ crede to Marke byſſhope of Rome, which was in ẏ eare of oure lorde. C C C. xxx s Whan the conſile of Nyce was kept. There be ſume that adſcribe it to Damaſus whiche was at that time, that the concile of Cōſtantinople was kepte. But ye ſhall vnderſtand that the cōcile of Nice was kepte againſte

Arrius

Arrius, which denayed ỹ godheade, of Chriſt, and the cõncyle of Cõſtantinople agaynſt Macedonius, whiche denayed the holy gooſte. The cõncell therfor of Nice dyd condẽpne Arryus, and dyd redacte the whole catholicke doctrine of Chriſt, that is to ſaye, of the coeternall ſõne of god in to few articles whiche Marke a boue mentioned, dyd cauſe to be ſonge in the churche of Rome. And the concyle of cõſtantinople dyd comdeme Macedonius, and dyd redacte in to a ſhorte ſoume the doctryne of the holy gooſte, whiche Damaſus dyd deliuer to the congregation of Rome alſo that by the dayly ſyngynge of it, thei might auoyde and eſchew thoſe abhominable hereſys. Marcus therfore dyd inſtitute ỹ fyrſte parte

I beleue in one god. et c. Damasus the second: And in the holy gooste. et c. Now all thinges are so deprauatyd the people is so blyndyd, with ingnorance, superstition, and Idolatrie, the mynisteres are so destitutid of godly eruditiō and learninge, that scantlye one emonge a thowsand, do knowe why suche thinges ar vsyd in the congregatiō. For why: they are songe in a straunge tong which the people vnderstandith not. Whan wyll ye, O pastoures, folowe the godly doctryne of Paule, which in the epistyll to the Corinthyanes wryteth after this maner: I haue lyefter to speake fyue wordes with my mynde in the congtegation to edyfy other than x. thousande wordes with my tonge,

offer

Offertorium

Some wryteres do saye that Euthitianus bisshope of rõe, was the fyrste autore of the offertories, or offerynges. He was in the yeare of oure lorde CC. lxx viii. But his entente was cleane contrarye to the vse that is now. For whan in the primitiue churche, many of the gentilles, which from theyr tẽder age, ware so vsid to sacrifyces and offerynges, that they coulde not easele beleue it, ware conuertyd to Christ: he thought to submite him selfe some what to their imbecilitie and weakenesse, and suffered them to bryng in certayne meate offerynges, in to the holy congregation, w beyng sanctifyed with the word of god, ware distributyd emõge the poure people. Gregorye be-

being mouyd with this sayinge of the scripture: Thou shalt not appeare emptye in the syghte of thy lorde god, dyd institute, ẏ the people should offer gyftes to the aulters, whiche thinge, is now turnyd to the singulare, and priuate profyte, of a sorte of idell lubbers, the poure beig vtterly despised.

Prefatio.

YT is for a suretye, that ẏ aunciente fathers dyd vse but one preface whiche was after this maner. The bysshope or mynyster dyd saye out a lowde. The lorde be with you, the people auswering hym: And with thy spiryte. The bysshope or minister: Lyft vp your hartes. The people: We heyue them to the lorde. The bisshope

or minister dyd so styrre vp the people, to that holy sacrifyce of thankes giuing. For all that was done before, dyd partely belonge, to the prophecye or exposition of scriptures, and partely to prayers. Here they were preparyd to the cõmune oblation, that is to saye, to the thãkes gyuyng and communion. Therfore after that the people had answeryd that theyr hartes, ware dedycatid to god, the mynister dyd saye: We therfore beinge monished with wholsome preceptis, wyll praye the lorde: Oure father whiche arte in heauen. et c. So they dyd praye all with a lowde voyce. As Cypriane dothe testifie, in his fyrste sermon vpon the lordes prayer These thinges beinge finyshed the byshope or mynyster dyd p-

proceede or went forthe sayenge: Let vs gyue thanckes vnto the lorde oure god. The people: it is bothe a worthy and iuste dede The bysshope or minister: Yt is a very worthy, iuste, and wholesome dede, O eternall god that we all wayes and in all places do giue thanks vnto ỹ through Jesu Christ oure lorde, whiche before, that he dyd suffer, toke breade, and after that he had gyuen thankes, he dyd breake it, and gaue it to hys disciples, sayeng Take thys and eate it. This is my bodye, which is broken for you, do this, in the remẽbrance of me. Lykewyse whan supper was done, he toke the cuppe, sayenge: This cuppe is the testamente, in my bloode As often, as ye dryncke, do it in the remembrance of me. For as

as often, as ye eate of this brea
de, and drincke, of this cuppe,
ye shall shewe forthe the lordes
deathe till he come. There was
at ỹ blessed tyme, good christen
people, no breathing vpon the
bread, there ware no crossis &
halfe crossis, no turninges, &
halfe turnynges, no dockyng &
mowinge, but all thynges ware
done decently accordyng to the
former institution, and ordonã-
ce of christe, and of hys apostel-
les. All the entent endeuoure
and minde, of the holy fathers
was, to kepe the precious death
and passyon, of oure lorde and
sauioure Jesu Christ, in perpe-
tuall memorye and remembrã-
ce, therby to moue, styrre, and
inflame the hartes of the christẽ
people, to loue that bountuous
and mercifull father, whiche so

louyd vs being yet his enemies that he gaue his onely begotten sonne, that who so euer shoulde beleue in hym should not perysh but haue euerlastyng lyfe
But to come to oure pourpose: After that the wordes, that Christe spake at his maundye, ware openly out a lowde reherssyd, the diacone or minister did call the people of god sayenge: Come ye nyghe, holy a noyntyd of oure lorde and sauioure Jesu Christ, as we do reade in the fyrste homylye of Chrisostome, vpon the vii. chapiter to ỹ Hebrues. Wherupon dyd arise our sanctus, which at this presente tyme, with such pipyng, kullig and roarying, is in the congregation descanted, and especially at that time, whan the people shoulde moste chefly prepare thẽ

selfes

selfes, to receyue the seale and pleadge of theyr saluation. So whan the people with all deuotion, & reuerence, was com vp, euery mã toke a pece of ỹ breade thus broken, and dranke of the cuppe, bindynge them selfes w this holly sacramente, in to on bodye, being assuryd, and certifyed in theyr consciencys, that by the breakynge of the body of Christ, vpon the crosse, and shedynge of his bloode (whose sacramẽt, sign, & tokẽ they had receyued) theyr raũsõ was payd theyr sines forgiuen and cleane taken awaye, with the whiche kaythe they fedde theyr hungrie soulys, to euerlastyng lyfe. And because, that they al together, ware partakeres of it, it was callyd the communion. Whiche worde, if we had any grace to

perceyue

perceyue & vnderstande, might admonishe vs, that one man alone should not eate and drinke vp all, as they do now, moste chorlyshly turnynge their arsis to their christen bretherne whō after ẏ they haue played there parte, with an ita MISSA est, and a blissyng with an emptye cuppe, they do sende home, beig oppressed both with bodely and spirituall hunger. Parchaunce some wyll saye, that the people, being assistent, whan the preeste dothe eate and drincke vp all the sacrament alone is through faith partigipaunt of the same as well as if they had eaten and droncke with hym. Nowe I wyll aske them this question: Are all the sacramentes, that Christ hathe instytutyd, and ordonyd in the new testament necessarye

necessarye or not, and of necessy
tye, to be ministryd, and vsyd as
oure sauiour and kynge hath or
donyd them. No man I thincke,
wyll denaye, but that they bee
bothe necessarye, and of necessi=
tye, to be vsyd, as oure lord and
sauiour Jesus christ, hath insti=
tutyd them. For Paule in the
xvi. chapiter. to the Corinthi,
sayeth: That, which I haue re=
ceyued of the lorde, I haue dely
uered vnto you, But the lorde
dyd saye: Eeate ye, aud drincke
ye, not in the singulare, but in ȳ
plurall number, And agayne:
Bybyte ex hoc ōnes: Dryncke
ye all of this cuppe, not therby
meanyng, that on alone (which
was neuer done in ȳ prymytiue,
chnrche) but that all together,
shonld eate and drincke, at this
misticall feaste and banckette
there

therefedyng together spiritually vpon the body and bloode of oure sauioure Jesu Christe. For if it had ben sufficient, and of as greate efficacye, that the minister should haue eaten and droncken vp all the whole sacramente alone, and not the cõgregation with hym wouide not Christe, that moste perfecte, & enerlasting, preeste after the order of Melchisedech, haue done the same, at his maundie: Why are ye so presumptions, to peruert the ordonance of the liuinge god, and with such blynd reasones, to delude, begyle and deceaue, the poure ingnorante and symple people: Wyll not ỹ vengeaunce of god, spoken of, in the ii. of Malachie, lyght vpõ your heades: Ye haue broken ỹ couenaunt of Leuy, saythe the

lorde

lorde of hostes. Therfore wyll I make you, to be dispysed, and to be of no reputation amonge al the people, because that they haue not kepte my wayes. et c.
Suche doctrine do you moste vngodly, mainteyne, vpholde & teache, touchynge the eleuation of the sacramente. For, saye ye as the brasen serpente was a to ken and a fygure of Christe, wꝫ did put the Israelites in remē-braunce, that the Messyas pro-missyd vnto them, should be nai lyd vpon the crosse, to heale all them, from the styging of ẏ olde serpēt the dyuell, that shoulde fastene theyr inwarde eyes vpō hym: so the lyfting vp, of the sacrament aboue the preestes heade, dothe put the ignorante people ī remembrance that our lorde and sauyoure Jesu christe
was

was lefte vp and exaltid vpon the crosse. Now let vs see, what affinitye and similitude the brasen serpente, hathe with youre lyftynge vp of the sacramente. In the, xx. of Numerye we doo reade that the lorde dyd sende fyrie serpentes, among the people, because that they had spokē agaynste god and Moyses, wt stonge the people, and muche of Israell dyed. Therfore whan Moyses at the instance of the people, made intercession vnto god to ceasse the plage, the lorde sayed vnto Moyses: Make a fyrye serpent, and set vp for a sign that as many as are byton may loke vpon it & lyue. Here christē reader thou seest that Moyses dyd set vp the brasen serpent at the commaundement of god, wt oute the whiche he neuer dyd no

thyng

nothig. But now, where haue ye any suche cõmaũdemẽt touchig youre idolatrus and damnable eleuation? Ys not this to reckẽ your selfes wyser, than the eternall wysdome of the fathers? Speake now, dyd Christ that heauenly doctor, leue any thige vnspoken and vntaught that is necessarye, and neadfull to oure euerlastig saluation or not? If he dyd, then is he an vnperfecte Christ, if he did not, then is this one, of your vnwritten verities. Why haue ye not this sayeng of the lorde before youre eyes all waies, whã ye go about ỹ lordes affayres? Ye shall not do euery man, that thyng, that semeth to you beste, but that thyng, which I commaund you, that do õely. Adde nothyng vnto it, nor mynishe nothyng from it. This su-

surely is a godly doctryne, that contrary to godes worde & hys cõmaũdemẽt, ye do teache, and with fyre and swearde, beate into mens heades, whiche by the mouthe of ỹ most blessed apostel is pronũcid accursid. For saieth he: If I or an aungel from heauen, do preache an other gospell thẽ ye haue hard let it be accursyd. All the sorte of you, be not able, to proue this lyfting vp of ỹ sacramente, by any scriptures, either of the olde or of the newe testamente: This your doctrine therfore, is accursyd, beyng a diuelyshe and hipocritical inuention, to set vp and maynteine Idolatrye. For by it, that thynge whiche the eternall wisdome of the heauenly father hath ordonyd, to our most godly confort, is made a pernitious and damnable

damnable idol. For so the crea-
ture and outwarde elemente, I
meane the misticall bread and
wine, which was of our sauiour
Jesu Christ, institutyd onely to
be eaten and dronckē, is in sted
of the creator, most detestably of
all ignorannt persones, worshi
pyd. But this is the crafte and
subtiltye of the deuell. For as
affore the incarnation of christ,
he dyd cause the Israelites, to
worshipe the brasen serpent, ma
king thē to sticke to ỳ outward
figure and to forget, that thing
which by it was signified: so did
he, after Christes death, moste
craftely by litell and litell with
draw the myndes of the people
frome that thyng, which by the
sacramente of the bodye & blood
of Christ, was and is signifyed,
and caulyd them in stede of the

lordes deathe, to embrace the outwarde element, to worshipe, and do godly honour vnto it. I wyll not saye, ỹ by it, these hipocrites do kyl their purlis & euacuate oures. For as christ beīge exaltid vpō the crosse did draw all thynges to hym: so do they by their subtyll and idolatrous lyfting vp the sacrament, draw all kynd of richesse, gold & siluer out fo pour mēs purlis ūto thē, so now by ỹ means of it thei liue more like lords thā like ministeres of godes worde. But now I haue a good trust ī our lord god ỹ this our most illustre, & noble king Edward ỹ sext wyl imitat ỹ godly king Ezechias, (which seing ỹ liuīg god, to be robbed of his honor & glori, bi ỹ detestable idolatrye done to ỹ brasē serpēt toke ỹ brasē serpent down & dyd

beate

beat it al to poulder, wherfor he did prosper ī al thīges ẏ he wēt about him, I say, he wil imitat & pull down this idolatry, causing the sacramēts, onli after ẏ institutiō of christ, to be ministered, and the word of god, to be so liuely preachid vnto his louing subiects & people, ẏ ẏ ministers shall ryght well hereafter saye, ẇ Paul: was not christ describyd befor your eies? & crucifyed emōg you? God graūte ẏ we maye see ẏ blessyd world & tyme that we, oure chylderē and our chyldrens childrē may ẇ oure most godly Kīg worship ẏ liuīg god, in al truth and verite.

I wyl not here speake of the canon, because ẏ ther is a boke alredy abrod, set forth by M Martin Luther, & translatyd ī

english. Wher ye shal se ẏ abhominable poysen ẏ is hyddē in it As touchīg ẏ detestable opiniō of thē, ẏ do openly affyrm, ẏ the masse is a satisfactory sacrifice, aualeable both for ẏ quick ⁊ the dead: I wyl al mē to read ẏ litel bok, ẏ M Williā turner, a man of godly eruditiō ⁊ learnīg, dyd lately set forth agaīst ẏ masse. w̄ thīg if thei wil do w̄ a single eie they shall easely perceaue, how ẏ world hath bē blīdyd these D. eares, ⁊ more. Yf any mā is not yet satisfied ī his cōsciēce, touchīg ẏ matter of ẏ sacramēt let hī read ẏ litel treatie, ẏ John frith hath writē agaīst ẏ deuelish poetrie of Thomas More, and I trust, ẏ he wylbe in this behalfe wel satisfied. remēbre in ẏ meāe seasō christē reader, ẏ as ẏ soule is a spirite, so it thrustith, and

huugerith

hungereth for spiritual food, & not for bodeli & corporal. W thig if it be wel & truly cōsidered, all those Iuish carnal & fleshely oppiniōs ẏ mē haue of ẏ sacramēt shall esaly vanish away. Let vs praye therfore, with one accord that all Idolatrye and superstition beig exiled and bānished a waye: all men may with cleare eyes se the sōne of rightuousnes whiche is christ, to whome with the fathere and the holy gooste bee praise glory and honor for euer. So be it.

(::)

Imprintyd at London by Dumfrey
Powell dwellyng Above Hol
burne conduit.

Cum priuilegio ad impri
mendum solum,

AN. Do. 1548.